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BIOGRAPHY.

TO THE EDITORS OF THE ADVISER.

GENTLEMEN,

IF you think the following sketch worthy a place in the ADVISER, *you are at liberty to publish it.* Z.

BIOGRAPHICAL SKETCH OF THE LIFE OF EDWARD AIKEN, ESQ.

EDWARD AIKEN, Esq. was born at Londonderry, in the State of New-Hampshire, in the year 1727.—He descended from parents, eminent for their piety, and hospitality; by whom he was early instructed, in the principles of the Christian Religion.—At the age of sixteen, he was thought to be effectually enlightened, by the agency of the Divine Spirit: the happy effects of which, he appeared to experience, through the remaining part of his life. At this time he made a public profession of religion.—When about twenty-five years of age he was nominated for one of the deacons of Mr. Macgregore's church, of which he was a member, and married about the same time. He was strictly orthodox, in his sentiments, and very exemplary in his life and conversation, particularly in his attention to family worship; never suffering any thing of a secular nature, to divert his attention, from the more important duties of religion. In the year 1773 he removed from his former residence to the State of Vermont, and settled in a town, then called Kent, afterwards Londonderry, now Londonderry and Windham, in the latter of which he resided during the remainder of his life. At so early a date, during the years immediately following, in a tract of country then a howling wilderness, encompassed about, with national dangers, as well as factious discords, he appeared to adopt the pious resolution of the Psalmist when threatened by his enemies, and to have strengthened himself in the Lord his God. Displays of his philanthropy and liberality were numerous—a fact, which the needy and indigent, in the circle of his acquaintance, can best attest.

Although his temporal interest was greatly advanced by his removal, and all his worldly prospects appeared flattering, yet the want of a preached Gospel he appeared deeply to deplore. He made repeated efforts to have a regular minister of the gospel settled in the town—and procured several sabbath's preaching at his own expense. He was ever ready to visit the sick and distressed, to pray with and for them and give them his best counsel. As a leading member in the church, he was always ready to watch over its members with meekness and candor, making all reasonable allowances for human frailty. He represented the town in the State Legislature for many years, to the general satisfaction of his constituents; and was the only justice of the peace there until the division of the town. In the administration of his office, as a magistrate, he proved a blessing to the people. In cases of difficulty and discord, his parental advice, was commonly productive of a friendly reference of the dispute to the judgment of others, and thereby conducive to peace and union in society. He had a most remarkable spirit of government, regulating the affairs of his family with the utmost discretion.

Desirous to take an affectionate farewell, of his friends and connections, at a distance, before he left this world, he took a journey with his wife, of more than one hundred miles, for that purpose, when about 80 years of age.

In the whole of his last sickness, which was of about seven weeks duration, he exercised the most extraordinary patience and resignation to the will of God. In the former part of it, he said, "I know not what God is about to do with me; but let him do with me as he pleaseth." He frequently expressed an anxious desire to depart and to be with Christ; yet appeared willing to wait God's time.

One morning, in the latter part of his sickness, he said to his son, John Aiken, Esq. who had watched with him the night preceding, "I have had a clear view of celestial happiness and am going directly there."—This seemed to enliven his countenance and inspire his heart with ineffable joy. Though his debility, through the whole of his last sickness, was so great that he could utter but little, yet what he did say, together with his behavior in the mean time, was such as tended to advance the cause and interest of Christ in the world. About 8 o'clock in the evening of the fifteenth of March, 1808, and in the 81st year of his age, he changed this world, as is hoped, for the mansions of the blessed, without a groan or a struggle. His funeral was attended by his connections, and a large assembly of spectators on the 17th, when an appropriate discourse was delivered on the occasion, by the Rev. Mr. Riddel, of Townshend, from Psalm xxxvii. 37th verse, "Mark the perfect man, and behold the upright, for the end of that man is peace."

COMMUNICATIONS AND SELECTIONS.

ESSAYS ON RELIGIOUS SUBJECTS.

(Continued from Page 142)

ESSAY IV.

On the manner of performing duty toward the impenitent.

TO insure success much depends on the manner in which professors perform their duty towards the impenitent. But in order to the best performance of duty it is necessary our hearts should be deeply affected with the sins and misery of the wicked. Can we then daily see them pierce the Lord of life, abuse his love, weary his patience, prefer the vanities of this world, to our beloved, and not feel grieved and wounded? If they should treat a near, and dear friend of ours in this manner, would not their conduct give us the most sensible pain, and deeply affect us? Should we not be engaged to shew them their wrong, and convince them that our friend, was worthy of esteem and respect? And are we not deeply affected, while they daily, by their sins, wound, and dishonor Christ, our friend, and beloved? Are we not affected with the endless misery they must suffer, if they do not repent? If not, our hearts are hard indeed. We have but little, if any reason, to entertain any hope for ourselves. If their sins grieve us, and the woful miseries, which await them, affect us, we shall certainly improve all proper opportunities to be a means of bringing them to repentance. If you sincerely desire to be engaged in this work, to be successful in it, observe the following things.

1. Labor to convince them of those truths most important for them to know. Teach them the wickedness of their hearts. Show them that their feet stand on a slippery and dangerous precipice. Turn their attention to that fiery, bottomless pit which burns beneath them, and into which if they continue impenitent they will, sooner or later, suddenly fall. Exhibit to their view the greatness of Christ's love towards them; what a great, and aggravated sin it is to abuse such love; to weary the patience of such a Savior; to slight his invitations, and prefer created enjoyments, such as farms and merchandize, and those vain amusements and pleasures in which they live, to Christ, and to heaven with all its glories. Labor to show them no sins can exceed those in magnitude and guilt. That while they live thus they treat the king of heaven as contemptuously and cruelly as the Jews did, when they preferred Barabbas, a vile robber to him; or as Judas did, when he preferred thirty pieces of money to his Lord and Master. Show them, that with such hearts they can never be happy; because there is nothing in heaven, which they can ever love; and that they will be justly excluded forever

from those blissful realms which they so much undervalue, and confined among devils, whom they have served, and among sinners, who have been their companions in sin.

In connexion with these, and similar truths, exhibit to their view Christ's all-sufficiency, readiness, and willingness to save unto the uttermost all, who come unto him, though they may have been the chief of sinners. Urge them to turn and live. Until you have convinced sinners of these truths, there is no hope that they will flee to the strong hold for salvation. For unconvinced, careless, stupid sinners do nothing but press on towards destruction. Hence, to convince them ought to be your first, and great object. If they appear to be alarmed there is some hope of success.

2. Do your duty to them with seriousness and sincerity. See that you sincerely desire their salvation. If it prevail in your hearts, you will manifest it; they will see it; and when they do, it will gain their attention, and tend to make them feel that they are deeply interested in all you say. If you converse with them in such a manner that your words appear to them to be words of course, if you appear to be indifferent, whether they live or perish, you have no ground to expect success, though you may present to their view important truths.

Converse, also, seriously with them. Every person's conscience tells him, that the soul, and eternal realities, are not trifles. If you address them in a light, unconcerned, trifling manner, they will know you have no serious concern for them. When you appear to them in this light, they may hear; but there is no reason to expect they will feel every thing you say to them. You destroy the force of truth by the want of seriousness. By manifesting feelings opposite to seriousness you only encourage them to trifle with their own souls, and harbor them in a course of sin. But if you realize the odious nature of sin, the worth of the soul, the horrors of hell, the bright and satisfactive glories of heaven, you will be sincere and solemn, and may hope God will succeed your labors.

3. Labor with them speedily. Improve the first opportunity. If none presents, seek one. For delays are dangerous. Is there a person in your vicinity whom you have never warned in the bowels of mercy, faithfully warn him, and exhort him to turn and live, without delay. For if you delay, he may enter eternity, and awake in hell. You may be called before the bar of God to give an account, whether you have been faithful. Oh, let the uncertainty of life stimulate you to a speedy discharge of duty, that you may live with consciences void of offence.

4. Labor with souls prudently and in a spirit of love. If you revile them, speak of their faults in an angry manner, with scorn and reproach, little good will you do them. If you rail at persons, and appear to delight in vilifying them, you will not win them over to Christ. Instead of this, go to them in the spirit of love, and with tenderness of heart intreat them to

repent and believe. Convince them it is love which leads you to converse with them on serious subjects. Tell them, if you had no concern for their souls; if it was only their good opinion you sought, you would sooth, and flatter them with assurances that all was well with them. For you know how likely faithful dealing is to excite opposition. One reason why you have no more success is, that you give no more evidence of sincere love for their souls. When sinners are convinced you love their souls, and sincerely desire their salvation; that their danger, and the miseries, which await them, excite your compassion; they are in a measure disarmed, and know not how to resist you.—There words may have some effect; though the impressions may be soon erased by worldly cares and vanities.

5. Discharge your duty with great plainness of speech. Tho' you ought to do it in love; yet a sincere concern for their souls will not suffer you to flatter them, or daub with untempered mortar. To sooth and flatter persons along in the road to death is not an expression of love, but of hatred. Love will lead you to prick them in the heart, though it cause them pain.—You must say, "friend, I fear you have never made your peace with God, are yet an enemy to him, and in the road to hell. Otherwise you would never restrain prayer as you do, live so thoughtless, so secure, and converse so little on religious subjects. If you felt any concern for your soul, you would inquire, what must I do to be saved. If you realised your condition you could not stand on the verge of ruin, as I fear you do, and live so stupidly. I beseech you, therefore, to make a solemn pause, and reflect on your dangerous situation, and, without delay, flee to the Ark of safety."

Conversing with persons at a great distance concerning religion, and in such a manner, they have no suspicion that you mean them, is not the way to arrest their attention or profit their souls. They are apt, when conversed with in this manner, to imbibe an idea, that either they are not in danger, or that you have no desire for their salvation. When this is the case they will give but little attention to what you observe. Say to them, as Nathan did to David, thou art the man. It is so difficult to alarm the fears, and gain the attention of careless sinners, that great faithfulness, and plainness are necessary. Yet let plain dealing be the fruit of the most tender love for their immortal interest.

6. Labor with them in great earnestness. You know how stupid sinners are. They are fallen into a deep sleep; an awful lethargy. It is difficult to awake them. If you speak to them in a cold, indifferent manner, will this alarm them? No. It will tend to confirm them in their present opinion, that their condition is not very dangerous, that the things of eternity are not very interesting, and, of course, that there is no hazard in neglecting them. Converse with them earnestly. Tell them it is madness and folly in the extreme, to trifle with their souls,

and the great concerns of another world. Ask them what they mean by living such a careless life, when they may, the next hour, be called before God's awful tribunal. Charge them to reflect, that, in a short time, they must bid adieu to every earthly pleasure; be striped naked, and clothed with everlasting shame. Exhibit to their view all the solemn scenes of eternity; the awful horrors of hell to alarm them, and the glories of heaven to win them. Intreat them to enquire how they can live so like the beasts that perish, when the most interesting and solemn events await them every moment.—Oh! deal with them earnestly according to the importance of the truths revealed in the word of God.

7. Perform your duty to them prudently. Improve the fittest seasons, and most favorable opportunities. For persons are more ready to hear at one time than another. When young, in sickness, in times of affliction, they are more likely to attend to your counsels. Also, suit your exhortations to the quality, age, and temper of every person. Use words, which are least apt to give offence; yet such as are convincing and impressive. Be frequent in your exhortations. For if you do not have success at one time, you may at another. We are commanded to exhort one another daily. Again. Indulge no discouragement. But labor as though you must succeed, and could not leave them, until they promised amendment of life.—Some converse with others seriously, and say, "I have done my duty, and feel indifferent whether my labors are successful or not." With these feelings, but little good, if any, will be done. Prudence does not consist in neglecting duty, but in the manner of performing it. That manner, which promises the most success is the most prudent.

8. Pray that success may attend your exertions. The most powerful means, without a divine blessing, will effect nothing. Paul may plant and Apollos water; but God gives the increase. Wherefore in the morning sow thy seed, and in the evening withhold not thine hand. Depend not on any thing you can say or do, but on God to succeed your labors. Look unto God for a blessing, and pray that means may take effect. Pray as sincerely and earnestly as you would for the life of an only child, when sick, to be continued. Pray and faint not; believing that God will hear, and in faithfulness answer. Have stronger desires that your exertions for the salvation of souls may be successful, than you have that a harvest may succeed your labors in the field. And remember that the effectual, fervent prayer of a righteous man availeth much.

9. Live as you exhort others to live. Example has more influence, than precept or instruction. A bad example will destroy the force of the best instructions, and most pathetic exhortations. Nothing in the life of men does more hurt, than a bad example; or more good, than a good example. Hence there is nothing to which christians ought to give more attention, than to the lives they live. Hence live, as you wish to have others

live; give evidence in your life, that you believe and feel as you teach. Let your life correspond with the warnings, reproofs, and exhortations you give. By such an example you are daily teaching, and impressing the mind with a sense of the importance of eternal things. A holy, sober, heavenly life has great influence to awaken and solemnize those, who are acquainted with you. There is reason to fear, that but few reflect, as they ought, on the influence of example. By an hour spent in vain mirth, you may injure souls more, than you would profit them with all your exertions for a whole year. One wrong step is a wound to religion, and a block over which thousands may stumble into hell. A person, who unites a good example with faithfulness, will have double influence. Hence give the most careful, and circumspect heed to your life, if you wish to be successful in winning souls to Christ.

I have now shown in what manner all christians, in their private stations, ought to labor for the salvation of souls. If you do not have success; yet two great blessings, if no more, will accrue to your own souls. One is, if you are faithful, you will have a conscience void of offence. Peace of conscience you cannot enjoy, if unfaithful.—Your consciences now accuse you of nothing more frequently, than a neglect of duty in this and other respects. If faithful you can meet sinners at the bar of God with peace of mind. The other blessing you will enjoy is, if faithful, you will benefit your own souls. This will make you more attentive to all the branches of christian duty. It will make you more constant and fervent in prayer. It will tend to keep grace alive in your own hearts, and make you more attentive to your life and example. It will serve to preserve your heart in an habitual preparedness for death and eternity. Wherefore be ye faithful unto the death, and God will give you a crown of life.

Christ the desire of all nations.

BY the prophet Haggai, the Lord Jesus was promised to the Jews, under the description of *the desire of all nations*. That he has been, and still is, the desire of the Jewish nation, needs no proof. But how, it may be asked, could he have been the desire of *all* nations, when many of them had never even heard of the prophecies respecting him, and when none, excepting the Jews, had any belief in those prophecies. To this it may be replied that Christ might have been the desire of all nations, by answering those purposes, which all nations must have desired to have had answered. A few particulars will evince, that he is not unjustly spoken of under this description.

1. All nations must have desired an example of perfection, after which there could be no possible danger of copying.—Though it be a truth, that all mankind are by nature unfriendly to the light of moral rectitude, and come not to it, lest their deeds should be reproved; yet,

it is equally true, that, so long as they know not what rectitude is, they imagine that they are pleased with it, and should rejoice, in beholding it pourtrayed before them in some perfect example. Of this, however, all were destitute. There had been many indeed, who had deservedly attained the reputation of *great* and *good;* but no one ever merited the appellation, *perfect*. The best among them had their passions, their prejudices, and even their vices. In distinction from all these, our blessed Lord exhibited to the world an example of perfection. In his holy, harmless and heavenly life, he shared what all, whether prepared to be pleased or displeased, must have previously desired to see.

2. All nations must have desired a prophet, who could acquaint them with things future and invisible, and point out to them the path, which leads to the most perfect enjoyment.—Previous to the coming of Christ, there were many things of the highest importance, of which all nations, not excepting even the Jews, appear to have been ignorant. The heathen world, particularly, was involved in the grossest darkness. Whether there was one God or many?—what was the character of God?—what his great end in creation and providence?—what course of life would be most pleasing to him? whether there was a future state? and if there were, how its happiness might be secured? were problems, which their scanty means of information were not sufficient to solve. Bewildered on these, and on many other important points, they could not but have desired, that some prophet should arise, and, by the clearness and extent of his instructions, dispel the darkness, in which they were enveloped.—By appearing, therefore, in the character of a prophet, teaching mankind the path which leads to eternal life, and drawing aside the vail, which hides the future and spiritual world from our view, the Lord Jesus has answered in this respect what all nations must have desired.

3. All nations must have desired a priest to atone for sin.—That human nature is depraved, none could ever deny; and that some atonement to reconcile man to his Maker is necessary, has been very universally believed. To prefigure the offering of the son of God, and fix the faith of his people on its proper object, the immolation of beasts seems early to have been instituted.—This institution, mutilated by tradition, spread into every part of the world, and gave rise to most of the rites, which prevailed in the worship of the gods.—But an inquisitive mind would naturally ask, Will such offerings make reconciliation with God? Can a spiritual being, a God, be pleased with the blood of victims, sacrificed on altars dedicated to his worship, and in that way rendered propitious toward offenders?—The supposition must appear to be inadmissible.—In this condition a priest to atone for sin must be infinitely desireable; and the Lord Jesus, by appearing on the earth in this character, has so far answered the desires of all nations.

4. All nations must have desired, that some one should make

his appearance among men, possessed of sufficient power to change their hearts, and control those passions and propensities, which have ever been at variance with the good of society. In all ages the vicious and immoral conduct of mankind has been a subject of lamentation. The degeneracy of the present times, has ever constituted a principal theme of declamation with moralists. To restrain and render mankind in some degree benevolent, various methods have been tried. The enaction of laws, the publication of moral treatises, the schools of philosophers, and the rewards and punishments of another life, have been resorted to: But all in vain. Human nature has been human nature still; and society has groaned under the evils, which a depraved heart has been perpetually introducing. In such a state of things, though no individual should have had any inclination to change his own disposition; yet each one may be supposed to desire, that his neighbor's might be changed. In appearing, therefore, in the character of a being, to whom God had given power over all flesh, that he might renew the hearts of the wicked, and conform them to the moral image of a benevolent God, the Lord Jesus has appeared in the very character, in which all nations must have desired him.

These particulars evince abundantly, it is presumed, the propriety of his being called *the desire of all nations.*

But though, with the strictest propriety, he may be considered in this light, it is still a remarkable fact, that when he made his appearance among men, he was universally rejected. "He came unto his own, and his own received him not." He has uniformly been treated as a "root out of a dry ground;" as one, in whom there "is no form or comeliness; no beauty why he should be desired." When he offered himself to the world as a pattern, all refused to copy, saying, "We desire not the knowledge of thy ways." When he offered himself as a teacher, they refused to receive his lessons, saying, "these are hard sayings, who can hear them?" When he offered himself as a priest, who must be believed on, as about to give his own life for the life of the world, they rejected his proposal contemptuously saying, in the language of an unbelieving and self-righteous heart, "How can this man give us his flesh to eat or his blood to drink?" And when he offered himself as a king, they instantly replied, "we will not have this man to reign over us."

But why should he have been thus rejected by those, who had previously desired his appearance in these very characters? Because he was holy and they were sinful. The example, which he set them, was so pure, so holy, and so perfect, that it was very far from suiting their corrupt natures; therefore, they refused to copy it. The doctrines, which he taught, were so heavenly, and at the same time, so humbling, that the pride and carnality of their hearts revolted against them; therefore, they refused to admit them as truths. That method of salvation, which he proposed,

required them to acknowledge their sinfulness, their guilt, and their helpless and dependant condition to such a degree, that their self-righteous spirits rejected the proposal with disdain; therefore, they would not believe;—and the dominion, which he proposed to exercise over their minds, consisted in such an effectual restraint upon all their propensities, that they could not brook the thought; therefore they resolved that they would not submit. No fact, therefore, has ever demonstrated the entire depravity of the human heart, its hatred of the light, and its determination not to come to it so completely, as that universal rejection, which the son of God has experienced from our ungrateful race. They desired him to set them a perfect example: He complied; but it was a holy example that he exhibited. No sooner did they see this, than they prayed to be excused from imitating, saying, This is not the kind of example, which we wish to follow. They desired him to teach them all necessary truth: He complied; but his doctrines were pure and holy. As soon as this was perceived, they at once replied; These are not the doctrines, which we wish to believe. They desired him to make atonement for their reconciliation with God: He complied; but in such a way as to exalt holiness, and humble iniquity. No sooner was this seen than they replied, It is not to such a kind of atonement, that we wish to be indebted. They desired him to take the dominion over their minds: He proposed to comply; but informed them, that if he did, his dominion would consist in subduing their sinful propensities. If this be the case, said they, thou shalt not be our prince. Such inconstancy, such double dealing, can be accounted for only by supposing, that they hated holiness with all their hearts, and expressed a desire for they knew not what. In a similar manner the impenitent often express a desire to be renewed, but could the object of their desire be presented before them with the same clearness, the result would be equally humiliating to a self-righteous heart. It would demonstrate, that they "do always resist the Holy Ghost."

HEMAN.

THE MINISTER'S REQUEST TO HIS CHRISTIAN BRETHREN.

MINISTERS of the gospel must be treated in character. What is their character? The scripture says, "We are laborers, together with God." "We are workers together with him."—"Now then we are ambassadors for Christ, as though God did beseech you by us: we pray you in Christ's stead be ye reconciled to God." We are not ambassadors from the court of an earthly prince; but are sent, with most interesting instructions, from the "King of Kings." We come with "the gospel of the kingdom;" with offers of pardon to the guilty, from an offended Sovereign; with proposals of mercy and of reconciliation.—"As it is written, How beautiful upon the mountains are the feet of him that bringeth good tidings, that publisheth peace;

that bringeth good tidings of good, that publisheth salvation; that saith unto Zion, Thy God reigneth." This is a high character for dust and ashes to sustain. Its beauty and dignity are the result of nothing intrinsically meritorious in us. All our importance is derived from the magnitude of the message we bring, and from the Majesty of that glorious Potentate by whose all-commanding authority we come. In this character we must be received; in this we must be treated; for the advices we announce, are not ours, but God's. The treatment also with which we meet, is the treatment of our Lord and Master. Hence, to his ambassadors he says, "He that receiveth you, receiveth me, and he that receiveth me, receiveth him that sent me." "He that heareth you, heareth me; and he that despiseth you, despiseth me; and he that despiseth me, despiseth him that sent me." If any one *hear*, in the sense of the gospel, an ambassador of Christ, he *receives his message*. He *submits* to the requisitions of the court of heaven. And he devoutly wishes the divine benediction upon the sacred head of his spiritual instructor. But no person will do this, without a spirit of prayer. Devoid of this spirit, every one will reject the message.—Prayerless mortals do always resist the holy Ghost. They never, in reality, comply, with the divine requirements. Nor can they be said, with propriety, to have treated in character, the minister of the Lord Jesus, when they have never implored upon his person and labors, the auspicious smiles, the needful blessings, the invaluable gifts of the Father of lights. Is it not then, your duty, brethren, to pray for your Pastor? Ought you not by prayer to receive, and to treat him in character? If not for *his* sake, yet it should seem, that for his Master's sake, you would never forget him in your addresses at the throne of grace.

A minister needs so to preach and conduct as not to be a castaway. There is probably many a person in hell, whom God has made instrumental of saving others. In some instances, ungodly ministers, who were sentimentally right, though wrong in heart, have winned souls to Christ. Not doing it "wisely," or with proper motives; of course, they have no title to the promise of "shining as the brightness of the firmament, and as the stars for ever and ever." How many unfaithful and reprobate ministers will say to Christ, "in that day, Lord, Lord, have we not prophesied in thy name? And in thy name cast out devils? And in thy name done many wonderful works? And then will he profess unto them, I never knew you: depart from me, ye that work iniquity." It must be an amazingly distressing event for one, who has preached in the name of Christ, to be precipitated from the pinacle of hope, to be plunged from the pulpit into the "lake of fire burning with brimstone!" Yet it is to be feared, that many will go from preaching here, to "wailing" hereafter, "and gnashing of teeth!" When ministers perish, they are, of all men, the most miserable! That there is a pos-

sibility of such a thing, is an affecting consideration ! To experience this dire catastrophe, is too dreadful for mortal tongue to describe ! How solemn then, is the duty of the brethren to unite with their Pastor, before God, in a fervent deprecation of so great an evil ; and humbly to pray, that he may not take a course which will lead to so terrible an issue. O pray, my brethren, that your minister may not be unfaithful ; and, that when he has preached to others, he may not be himself, a miserable castaway.

Preachers of the gospel are dependant on God for life, health, grace, wisdom, prudence, and success. By *his* care their lives are prolonged. In him they live.—Their health is preserved by his kind visitation. In a natural as well as a moral sense, " He is the health of their countenance." But if he pleases, they sicken and die. Diseases are his servants. " The pestilence that walketh in darkness, the arrow that flieth by night, and the destruction that wasteth at noonday," are commissioned at his will. Their grace is from him. It is the Lord who " gives grace and glory." Their " wisdom is from above." It " cometh down from the Father of lights."—Their prudence is from the same inexhaustible source. The promise is not only to the chief Shepherd, but to every faithful minister of the altar ; " Behold, my servant shall deal prudently "—Their success is from the Lord. " So then, neither is he that planteth any thing, neither he that watereth ; but God that giveth the increase."

" If God succeed not, all the cost
And pains, to build the house, are lost :
If God the city will not keep,
The watchful guards as well may sleep.
'Tis all in vain, till God hath blest."

Now, if it is a matter of importance, that a minister should have life, health, grace, wisdom, prudence, and success ; and if it is a fact, that he is dependant on God for every good gift, and ministerial qualification ; then it is equally important, that his Christian brethren should intercede with God for the bestowment of these necessary blessings. Were your Pastor deprived of his natural life, you would be left as sheep having no shepherd. You would be liable to become a prey to the devouring wolves, which would come unto you in sheep's clothing. Some of you might be led into captivity to the law of sin which is in your members. The love of many might wax cold, and iniquity abound. The flock might be scattered, and numbers be driven and tossed with every wind of doctrine.—Should your minister's life be preserved, but his health be so impaired as to put an end to his useful labors, the consequence might be nearly the same, with the people of his charge, as if the days of his earthly pilgrimage were finished. Should he prove to be destitute of grace, the consequence would be still worse. Or if he had grace, but did not conduct with wisdon and prudence, unhappy and deplorable effects would follow ; and he could have little or no success as a preacher of the gospel. Ought you not, in your prayers, to deprecate such evils ; and fervently implore God to grant those

gifts and graces which will be an effectual antidote against such hurtful consequences? From a consideration of these things, have you not, my dear brethren, very strong and resistless evidence of its being your indispensable duty to bear your minister in mind, whenever you approach the altar of prayer? O, never, never suffer the impression to be erased, which these thoughts are calculated to produce; but always pray for him who is set over you in the Lord.

PRÆCORDITER.

A Letter from a youth of about 20 years of age, (who died of a Consumption,) to three young gentlemen, his friends, students at Harvard College, written about three weeks before his death, by his sister—the ideas his own.

LET me once more, by the aid of a borrowed pen, address myself to my companions and friends, from the borders of an awful eternity! Often have we no doubt, by the assistance of imagination, placed ourselves in the situation of our dying friends; and how has the importance of the scene risen up to view! But Oh! language cannot express, nor your imaginations conceive the solemnity of the prospect, nor the vast importance of being in a state of preparation.—And can I launch into that unknown world before me, and leave you, my friends in a state of dangerous deception, and not stretch out a friendly though feeble arm, to pluck you from ruin? Once I also wraped myself securely, in the mantle of morality, and dreamed all should be well. But a delusion indeed it was. Now, blessed be God, I hope that I see through the medium of truth, that I am taught, by the enlightening influences of God's spirit, that without the imputation of the righteousness wrought out by a dear Redeemer, I am undone! O! I beseech you, let not the vain blandishments of a flattering world, and a "deceived heart," turn you aside. Seek for that narrow path which leads to life. Secure *first* an interest in the favor and friendship of that God, before whom I am going to appear; and remember, Oh remember, "Now is the accepted time." Act not so unreasonable a part as to give the morning of your days to the world, and leave the refuse for your God. How ungrateful would be such a return to so bountiful a benefactor. Resolved I am that the walk of the Christian, is alone the path which leads to happiness. Prejudiced minds may conclude that the gloom of sadness inhabits the abodes of religion. But *my* experience removes the veil. Happy is the Christian whose bosom is the seat of an approving conscience; and who is interested in the favor of a covenant God and Father. Though infinite wisdom may see fit to intermix the worm-wood and the gall with the cordials of life, yet he exercises a cheerful acquiescence in the will of God, and can say, "whether life or death, all is mine." Put such considerations in the balance against all the boasted enjoyments of this world—make an impartial estimate of things, and say which preponder-

ates. I know reason will turn the balance in favor of religion; but temptation presses in the opposite scale. Therefore, my friends, summon up resolution; seek the divine aid; obey the dictates of conscience, and prepare to meet your friend in the world of glory; for how can I bear the idea of a final separation? I have ardently wished if it might please God, to see you all before I die. The sick room of a languishing youth is a school of wisdom. Here you might learn your own mortality—a lesson which has often been taught you, but perhaps, by the blessing of heaven, the instruction might now be efficacious, and you might become "wise to salvation." And Oh, how would I enforce that precept, which is engraven on my heart in indelible characters—"ye must be born again." However the doctrine of the new-birth is controverted by some, yet it is as clear in my mind, as if written by a sun-beam. Nothing unclean can enter the paradise of God, therefore, a renovation of our depraved natures, is essentially necessary to our partaking of the blessedness of his holy kingdom. Accept all of you, my grateful thanks for your kind expressions of attachment, since our acquaintance. Let our friendship be perfected in a new state of existence. My fervent wishes for your happiness here, and future well-being attend you. And, while *I* am imprisoned in the dust, and *you* may be busily engaged in the avocations of life, yet you will not forget the admonisher, nor admonition of your souls well-wisher. B. W.

An Address of the Connecticut Bible Society, presented to the well disposed of every denomination.

(Concluded from Page 152.)

WE rejoice to bear it in mind, that saving "faith cometh by *hearing;*" that the *preaching* of the gospel is the grand appointment of Jesus for "bringing many sons and daughters," to everlasting glory. At the same time, we remember the command of Christ, "Search the scriptures." And the Bereans are much commended for their daily diligence in the study of God's word.

Would you, therefore, hope, brethren, to have "religion, pure and undefiled before God," flourish more and more in your own hearts, and in the world extensively, should it not be your care to read the scriptures with devout frequency and attention; and as far as possible help *others* to the means of thus profitably reading them? Is it not an alarming truth, that little benefit is to be expected from gospel preaching, if the bible is not *much* read in the family, and in the closet?

We rejoice to say, that, principally by a divine blessing on the foregoing means, the holy oracles are, we apprehend, *more generally* enjoyed by the families of Connecticut, than of any other spot on the globe. We are persuaded, however, that, notwithstanding all the care, already mentioned, both of our pious fathers and of our brethren in the civil and ecclesiastical departments, to give every person an opportunity of freely reading the sacred volume, many are, this day, destitute of that book, whose truths, correctly understood and affectionately embraced, give

present peace and unfailing hope.

That there are many families and individuals, capable of reading with intelligence, who do not possess the holy scriptures, and to whom, by means of this Society you can send them, will, we believe, become evident, whenever you fairly examine the subject. Even a *doubt* is impossible, that at the *Northward* and *Westward* many may be found who have no bibles. Nor can it be justly doubted, that, in those newly settled districts, family connexions are continually forming by indigent, but industrious, young people, either without care, or without feeling ability, to obtain that best of all books, which makes the soul "wise unto salvation." By our agency you can send *them* the bible, if it shall prove impossible to find suitable objects of your charity in the old settlements.

But, brethren, are you sufficiently acquainted with facts to decide, that, even in *this* portion of our country—a portion of the world blessed, as we have already seen, in a superior degree, with the means of divine knowledge, there is not great need of the charity here contemplated? We call on our brethren, of every denomination, in the holy ministry—we call on our brethren in the churches of the Lord Jesus—to say, whether there cannot be found, in every ecclesiastical society, and among the people of every Christian persuasion, a number of houses in which there is no bible? That there *can*, is our real, though painful, belief. This belief is not founded upon mere conjecture. A personal acquaintance with sundry facts—an acquaintance which is not the result of extensive enquiry—confirms our apprehensions, that, in the whole state, such instances are not few. Thus, casting an anxious eye over both the old settlements and the new, we behold ample room for the exercise of this pious charity; and our impressions of its necessity are equal, in strength, with our reasons for believing, *that all should read the bible.*

Brethren, God has commanded you to "love your neighbor as yourselves." Must you not, then, feel it to be your duty to God, as well as to your fellow creatures, to bestow upon the destitute among them the invaluable riches of his word? And in what way can you hope so successfully to perform this duty, as by the agency of a Bible Society?

The nature of the cause and the perishing condition of many, who, through either indigence or indifference, are destitute of the volume bringing "Life and immortality to light," are our arguments. How deplorable must be the state and the prospects of those multitudes, who pass through their only probation, and die, without possessing even the *means* of a saving acquaintance with "the Lord that bought them!"

Both in the midst of you, and afar off, must, therefore, be seen and felt very urgent occasions for that charity, which we now propose and solicit.

It shall be *our* care to find the individuals and families, who, in our judgment, need to have bibles given them. On such, by your assistance, we will bestow

that precious book. We engage to do this with the utmost impartiality. If the requisite means shall be furnished, persons of every description, and of every denomination, and of every occupation, whether bond or free—whom we shall judge capable of profiting by the possession of God's written word—whom we shall find destitute of it—and who, as far as we can discern, will probably not soon, if ever, obtain it, unless aided by this Society—shall be partakers of your sacred bounty. But, we trust, you will find the Society's plan of operation delineated sufficiently and satisfactorily in the constitution annexed to this address.

We beg leave therefore, brethren, to repeat our earnest invitation, that you very seriously consider the object of the Society. Is there not great need, even here, of such an institution? Are not the purposes it would accomplish, in the highest degree, interesting and important? Can there be named, within the reach of human conception, any other method of charity, in which, as Christians—as friends to the welfare of mankind in both worlds—and as accountable to God for the use of every talent—you may hope to do equal good, as in helping the ignorant to the knowledge of those blessed truths, which concern their everlasting peace? Entire and strong is our confidence, that there is not. Does not, then, the great object of the Society deserve your cordial approbation? Has it not rightful—has it not invincible, claims to your active patronage? While thousands and millions, in ways utterly unjustifiable and criminal, are devouring wealth and throwing away life for worldly crowns and conquest; shall it not be ours and yours, by means, in all respects, righteous, and consistent with the worldly welfare of every person, to guide souls unto that Jesus, who can make them victorious over sin—who can pluck them from the hand of eternal death—and place upon their heads the crown of life?

View the *necessity* of exertions for this glorious purpose. See precious souls hastening to the bar of eternal judgment, while destitute of the bible to guide them in safety and triumph before that tribunal. See many of the rising generation, because without the bible to restrain and instruct them, preparing, as their years increase, to perpetrate crimes of every description—to suffer the evils of extreme infamay and wretchedness, on earth—and to render their existence an abiding curse, by "falling into the hands of the living God," who is unchangeably "angry with the wicked." See, placed in your own hands, the *means* of bestowing upon them "the words of eternal life." By the strong light which shines, in the bible, from the awful world of retribution, behold the greatness, the permanency, and the richness, of the treasure you bestow, when you give them the holy scriptures.

Are not charities, in things pertaining to the body, though often necessary, utterly worthless, in comparisan with this?—*Their* fashion passes away. *They*

soon perish with using. But the "Word of the Lord endureth forever;" and the book, containing that word is an article easily preserved.

Perhaps you can bestow no favor, which will be less liable than this to be alienated by ungodly traffic. If, in a few instances, the wretch, who has received it by your charity, shall thus contemptuously dispose of it, still it will pass into the hands of others, to whom it may prove infinitely profitable. Pearls, tho' trampled under foot by him who perceives not their value, are pearls nevertheless. They may be gathered up by another, who will be both able and willing to discern their intrinsic worth.

By giving the bible to the proper objects of this charity you give them the means of an acquaintance with their own ruin by sin; and with the way of their redemption by an almighty Savior. You thus put into their possession the field containing "the pearl of great price."—Whether they discover, and affectionately *secure*, that pearl, and become rich for eternity; or whether they *reject* the offered inheritance; are articles, we apprehend, which do not, in the least, affect the *duty* of us and of you.

By giving them the bible, you bring, to their very doors, the treasury of the "true riches."—You lay before them the pages revealing the "wisdom, that is from above; that is profitable to direct; that is first pure, then peaceable, gentle, easy, to be entreated, full of mercy and good fruits, without partiality, and without hypocrisy."

By giving them the bible, you give them the "law of the Lord, which is perfect, converting the soul." You give them "the statutes of the Lord, which are the songs of the righteous in the house of their pilgrimage."—You give them opportunities of knowing the *judgments*—the holy and immutable *decisions*—of the Lord, concerning both godliness and sin. By these decisions they will be warned of "wrath unto the uttermost" against the impenitent. By these they will be called to the post of duty and safety.

By giving them the bible, you give them a lamp for their path—a "light for their feet" amidst that thick darkness with which sin involves their way, through the probationary life. Under the insupportable pressure of their wretchedness, you give them an infallible directory to "the consolations of God which are neither few nor small."

By this, your bounty, they may learn the way of that eternal hope, which is an "anchor of the soul, sure and stedfast," amidst the tempests and the tossings of "the present evil world and which shall never make ashamed." You give them a guide which cannot deceive them, to that, "godliness, which is profitable for all things, having promise of the life that now is, and of that which is to come." In a word, you give them those records of everlasting truth, on the knowledge and love of which their salvation depends.

We know, brethren, that you fully believe the truth of all these declarations. With seriousness

therefore, realizing these truths as practical, must you not find them replete with the weightiest motives to engage in this benevolent work? What charity to the poor deserves even to be named in comparison with giving them the bible? Why should you be unreasonably concerned to foresee, whether every individual will make a good use of the inestimable treasure, you put into his hands, when you give him this book of the living God?

Rather accompany your charity with fervent importunity in prayer, that the renewing and saving influences of God's Holy Spirit may go with the truths of his holy word. Thus may you rejoice in a divine hope, that, in doing your duty to your fellow creatures who *need* your assistance; whom you are *able* to assist; and whom you must *meet* at the bar of Christ; you will be found to have been, in the Lord's hand, instrumental of present good, and of eternal salvation to souls. How unutterable the joy of such a hope!—"Inasmuch," will the Judge declare, "Inasmuch as ye have done it unto one of the least of these my brethren, ye have done it unto me. Well done, good and faithful servants, enter ye into the joy of your Lord."

Finally, brethren, pray for us. Pray for the prosperity of Zion. Pray that the gracious guidance and blessing of the Most High may render effectual, to the salvation of multitudes, the many efforts, that are making to diffuse over the habitable globe, the knowedge of the holy scriptures. Pray that the "word of the Lord may have free course and be glorified—that his name and his praise may be one—and that his kingdom may come, and his will be done, as in heaven, so on earth."

Constitution of the Connecticut Bible Society.

ARTICLE I. The Society shall be styled, The Connecticut Bible Society. The circulation of the holy scriptures shall be its only object. The common version of the bible, and impressions that combine cheapness with plainness, without Note or Comment, shall be selected. In the accomplishment of this great object, the Society shall be at liberty to co-operate, as opportunities shall offer, with any other Societies formed for the same purpose.

II. The annual payment of Three Dollars shall constitute the person paying that sum, a member of the Society: And the payment of Forty Dollars shall constitute the person, advancing that sum, a member for life, without any further payments.

III. Every member of the Society shall be entitled to receive two bibles annually, provided he apply for the same, to the directing committee, within six months from the time of the annual meeting.

IV. Any sums of money, which shall, at any time, be subscribed and paid, either smaller or larger than those necessary to constitute membership, will be thankfully accepted, and, with religious strictness, appropriated in the same manner with the mon-

ies which shall be paid by the members themselves.

V. A committee of seven, called, The Directing Committee, shall be chosen yearly. Guided by the first article, they shall purchase bibles, and superintend the distribution of them for the Society. They shall meet in Hartford, as soon as convenient, after they shall be chosen; and thence by their own adjournments through the year. A majority shall constitute a quorum for business; and two may adjourn from day to day. They shall choose of their number, a moderator and a clerk, for a term not less than one year. The clerk shall record the doings of the committee, and lay them before the Society, at its annual meetings.

VI. The Society, shall annually choose a president, vice president, treasurer, and secretary. At every meeting, the president; or if he be absent, the vice president; or if both be absent, a member chosen for the session, shall preside. The secretary shall keep a record of all the Society's doings, and shall correspond in their name.

VII. The treasurer shall keep the accounts of the Society, receive their monies; pay the orders of the directing committee; and annually report, to the Society, the state of their funds.

VIII. No person, holding an office, or offices, under this Society, shall receive any pecuniary compensation for his services.

IX. The stated annual meeting of the society shall be holden, in the city of Hartford, on the second Thursday of May, at nine o'clock in the morning. A majority of the members present shall be competent to the transaction of business. An extraordinary meeting of he Society may be called by the president; or in case of his disability, by the vice president; at the request of twelve members. Notice of such meeting shall be given in, at least, two newspapers of Connecticut; and as much as two months previous to the holding of the said meeting.

X. Two thirds of the members present in any annual meeting may make alterations and amendments of this constitution.

RELIGIOUS INTELLIGENCE.

VERMONT.

MISSIONARY SOCIETY.

It is concieved expedient that the following Constitution should be laid before our readers in such season, that they may have opportunity to become acquainted with its principles, and decide respecting joining the Missionary Society before the annual meeting in September. A few remarks concerning the origin of the Society will not, it is presumed, be unacceptable.

"The Consociation of the Western Districts of Vermont," consisting

of an annual delegation from a considerable portion of the churches on the west side of the mountain, had for many years directed their attention to the Missionary interest. Their business was conducted by a small committee; and, after the division of the Consociation, by a joint Committee. Their resources were the occasional donations of individuals and the voluntary contributions of churches and societies. In 1807 a Missionary Society was contemplated, to consist of the two Consociations, but many inconveniencies presented themselves, and it is happy, that the plan failed. As the religious interests of the State in some measure concentred in the general convention, it was deemed highly desirable that this body should constitute the Missionary Society. The subject was proposed to the Convention, at their meeting in Middlebury, September 2d, 1807. Without a prospect of being able to supply but a very small proportion of the vacancies in the State, and with a desire to co-operate with other Societies *rather than give their efforts a different direction*, the Convention unanimously resolved themselves into a MISSIONARY SOCIETY; and, for want of time to mature a constitution, appointed twelve Trustees to conduct the business discretionally the first year, and to report the draft of a constitution to the next annual meeting. The draft of a constitution was accordingly submitted to the Society for adoption at their annual meeting in Windsor, Sept. 6, 1808. With a hope of more extensive usefulness, the Society at this meeting resolved so far to depart from their original plan, as to open a door for admitting to membership all the friends of evangelical truth, who were disposed to add a small contribution to their funds. The proposed Constitution was therefore amended and finally adopted as follows.

EDITORS.

Constitution of the Vermont Missionary Society.

ART. I. The General Convention of Congregational and Presbyterian Ministers in the State of Vermont, together with such persons as may associate with them agreeably to the conditions, hereafter prescribed, shall constitute a Society by the name and style of the VERMONT MISSIONARY SOCIETY.

II. The object and design of this Society shall be the promotion of the christian religion, by disseminating evangelical truth in destitute settlements.

III. The Society, at an annual meeting, may admit any person to membership on condition of his forwarding his name to the Secretary, advancing two dollars, and becoming responsible to pay one dollar, at the commencement of each succeeding year: or they may admit any person to membership for life on his advancing at entrance ten dollars.

IV. There shall be annually elected twelve Trustees, (six of whom shall be clergymen and six laymen,) whose duty it shall be to appoint and direct Missionaries; elect a Treasurer, Secretary and Auditor in case of vacancy, or a Secretary protempore in case of absence; and take all measures necessary to effect the purposes of the Society. It shall be the duty of the Trustees to make to the Society, at each annual meeting, a summary report of their proceedings during the past year; and also, when required, to exhibit for inspection their book of records.

V. The time and place for the first meeting of the Trustees shall be annually appointed by the Society. Three persons shall always be necessary to constitute a quorum of the Trustees, but a

less number may adjourn from time to time till a quorum is assembled.

VI. The Trustees are authorised to appoint a Committee of Missions, and such other Committees as they may deem necessary, the more conveniently to effect the objects, for which the Society was instituted.

VII. The Society shall annually elect a Secretary, whose duty it shall be to keep a fair record of their proceedings, who shall also be Secretary of the board of Trustees and draw orders on the Treasurer according to their direction.

VIII. The Society shall annually appoint some layman, Treasurer, who shall give bonds, if required, to the satisfaction of the Trustees for the faithful execution of his office. It shall be the duty of the Treasurer to answer all orders drawn by the Secretary and countersigned by one of the Trustees, and annually exhibit to the Society regularly audited an account of receipts and expenditures.

IX. The Society shall also annually appoint an Auditor of the Treasurer's accounts; and one or more persons in each County to solicit and receive donations, and transmit them to the Treasurer.

X. The officers of the Society shall enter on the duties of their respective offices, on the day appointed for the first meeting (to be considered the annual meeting) of the Trustees.

XI. The Society shall have power to appoint such additional officers and make such bye-laws as are not inconsistent with the provisions of this Constitution.

XII. An annual meeting of the Society shall be holden, at the same place, in which the General Convention meet, on the Thursday following the first Tuesday in September, at nine o'clock in the morning.

XIII. No alteration shall be made in this constitution unless the amendment shall have been proposed in writing, at an annual meeting, and adopted, at a subsequent annual meeting, by two thirds of the members present.

OFFICERS OF THE SOCIETY.

Rev. G. C. Lyman, *Moderator.*
Rev. Thomas A. Merrill, *Sec.*
Seth Storrs, Esq. *Treasurer.*
Sam'l Mattocks, Esq. *Auditor.*

Trustees.

Rev. M. Tullar, *Chairman.*
Rev. Asa Burton, d. d.
Rev. Gershom C. Lyman.
Rev. Lemuel Haynes.
Rev. Jedidiah Bushnell.
Rev. Thomas A. Merrill, *Sec.*
Hon. Moses Robinson.
Hon. Elisha Ellis.
Seth Storrs, Esq.
Samuel Miller, Esq.
Charles Marsh, Esq.
Deac. Nathan Cooledge.

Committee of Missions.

Rev. Asa Burton, d. d.
Rev. Martin Tullar.
Rev. Jedidiah Bushnell.
Rev. Thomas A. Merrill.
Samuel Miller, Esq.

BRITISH AND FOREIGN BIBLE SOCIETY.

THIS society has lately received a contribution to its funds from several congregations in the connection of the late Rev. John Wesley, amounting to nearly 1300*l*. It appears from the annual reports of this society, that the plan of contributing to

its support by local and congregational collections originated in Wales; was afterwards adopted on a large scale in Scotland; and has since been acted upon in various parts of England, particularly in Birmingham, where the several denominations of Christians united their exertions, and raised on its behalf a considerable sum.

It is gratifying to see the different descriptions of Christians thus co-operating in one grand scheme for disseminating to the very ends of the earth those Scriptures, which, they profess in common, can alone make them wise unto salvation.

Ch. Ob.

Extract of a Letter from a Minister in the County of Suffolk, England, to his friend in Connecticut.

THERE seems to have been a considerable revival of religion in this county and in the kingdom in general. It is pleasing to the friends of revelation and a confirmation of their faith, that all the violent attacks from enemies which we have witnessed have tended rather to the furtherance of the gospel than to its obstruction. We see that great is the truth and it will prevail, and that it suffers nothing by investigation. Oh, to feel more of its power in our own souls that we may know what it is to have the witness in ourselves that God is true.—An experience of the preciousness of Christ will after all afford us the most convincing and comfortable evidence of the truth of revelation: though we cannot hereby convince infidels, yet we should not be affected by what they have to object while we taste and feel the word of life in its transforming power. A new edition of Mr. Harmer's works has been published, his writings are in great esteem. It is a pleasing feature of the age, that there is a greater demand for religious books than ever, and that old divinity which a few years ago would fetch nothing more than waste paper is now eagerly bought up at a great price.

Evan. Mag.

From the Evangelical Intelligencer.

FIRST REPORT OF THE BIBLE SOCIETY OF PHILADELPHIA.

IN conformity with the third article of the constitution of the Bible Society, the managers lay before the society the report of their proceedings, together with an account of their receipts and disbursements of money, from its institution on the 12th of December last, until the present time.

Immediately, upon receiving notice of their election, the managers met, and organized themselves agreeably to the provisions of the constitution; and without delay entered upon the performance of the duties assigned them.

The first object of the managers was to draw the attention of the public, not only in this State, but thro' the United States, to the great importance of such institutions; and to stimulate the friends of the Bible, in the other large cities on this continent, to exert themselves to establish societies similar to the one organized in this city. With this view, an address to the public was prepared and circulated. Three thousand copies of this address were printed; two thousand in the English, and one thousand in the German language: and it has been sent into every part of the United States, addressed to distinguished characters of the different religious denominations. What its ultimate effect will be, in the several places to which it has been forwarded, cannot yet be ascertained; but it is known, that it has excited the serious attention of many of the friends of christianity; and that, in some places, it is in contemplation to make the attempt to establish Bible Societies.

In connection with this measure, the managers considered it to be of the utmost importance to the prosperity of the institution, that strenuous efforts should immediately be made for increasing the funds of the society and enlarging the number of its members. To accomplish these objects, they not only thought it proper to invite the pious and benevolent, through the medium of the public

prints, to come forward and subscribe; but they were of opinion, that the magnitude of the object was such, as to justify them in making personal application to the citizens of Philadelphia, for their aid and support in carrying it into effect. Accordingly, having distributed themselves into small committees, and divided the city into districts, they determined that a general solicitation for subscriptions and donations should be made. This measure, to a considerable extent, and with no small success, has been carried into effect: but the times having been unfavorable for such an application, and the season inclement, much still remains to be done in the same way.

The board of managers were of opinion, that the sooner the charity, placed at their disposal, was directed to its destined object, the better would the purposes of the society be answered. It was therefore resolved that the funds in possession should immediately be put into active operation; except, that it was adopted as a principle, that the money arising from life subscriptions and donations should form a permanent fund, the interest of which only should be employed; which arrangement, it was supposed, would better meet the views of the contributors, and better promote the objects of the society, than if the whole should be expended at once.

A purchase was therefore made of 300 English Bibles, 300 English New Testaments, and 300 German New Testaments; and some general principles to regulate the distribution of the books, and guard against impositions, were agreed upon. This stock, however, was soon exhausted; the demand proving, upon experiment, to be much greater than was expected. The managers therefore ordered another purchase to be made, of 1000 English Bibles, and 200 German New Testaments, and of the books purchased a small proportion only remain at this time in the hands of the librarian.

As it was not practicable to obtain a cheap edition of the German Bible in this country, the managers directed that 300 copies, and as many of the New Testament, should be imported from Germany, as soon as intercourse with Europe should be again opened. They also directed, that 100 French, 100 Welch, and 50 Gaelic Bibles, together with 50 English New Testaments of a large type, should be imported from London as soon as practicable. All the above mentioned books have been sent for, and may now be expected in a short time.

The distribution of Bibles, which has taken place, has been chiefly confined to this city and its vicinity, but good opportunities of supplying the destitute at a distance have not been neglected.

At the request of a missionary of the united brethren, 75 Bibles and 25 New Testaments have been sent to the Muskingum, to be distributed among the Indians of two christian congregations, and among the poor white inhabitants. One hundred Bibles have been committed to Mr. Thomas Haskins, a member of the society, to be distributed "by means of confidential friends," in the destitute parts of Maryland, Delaware, Pennsylvania, and New-Jersey. One hundred Bibles have likewise been committed to capt. Benjamin Wickes, to be carried to Canton, and distributed among the sailors, and others who can read English, in that port, by himself, and the Rev. Mr. Morrison, a missionary, resident in that place. Mr. Markoe, one of the managers, has received 50 Bibles, and as many New Testaments, to be distributed by himself in the West Indies, among the people of colour, or others, at his discretion. Twenty-five New Testaments have also been sent to the Rev. John H. Rice, to be distributed among the slaves who can read, in Virginia.

The public and charitable institutions in this city have received a special regard from the managers in the distribution of Bibles.

(To be continued.)

POETRY.

AN ORIGINAL ODE

Sung at the dedication of the new Meeting-House in Middlebury, May 31, 1809.
Composed for the tune of Milton.

IN Hyms harmonious sing
The honours of the Lord,
Who built the earth and Heav'ns,
By his creative word ;
Let all the earth
Unite to praise
In grateful lays
His boundless worth.

He makes the Heav'ns his throne ;
He fills unmeasur'd space ;
And can he dwell with man—
With our polluted race ?
Yes, praise his name
His boundless grace
In every place
Is e'er the same.

He deigns in earthly courts
To dwell with contrite hearts,
And, by his Son, his grace
To sinful man imparts.
Let us proclaim,
When we appear
In temples here,
Praise to his name.

Here once the barb'rous tribes,
Recent from treach'rous wars,
In impious worship paid
Their homage to the stars :
With hideous yells
The savage bands
With murd'rous hands
Practis'd their spells.

But now the desert blooms,
And sacred Temples rise,
Where Saints surround the throne
Of Him who built the skies :—
With one accord
Their voices meet
In concert sweet
To praise the Lord.

Almighty Father, Son
And Spirit, triune GOD !
This Temple consecrate,
And make it thine abode ;
We dedicate
This House to thee,
And let it be
A HEAV'NLY GATE.

Here may thy servants hold
Communion with their Lord,
And weeping pen'tents hear
Thy animating word.
And to this place
Their off'rings bring
And humbly sing
Redeeming grace.

TO AN INFANT THREE WEEKS OLD.

CAN I bid thee, lovely stranger,
Welcome to a world of care ?
Where attends thee many a danger,
Where awaits the many a snare ?
Hence, away, ye dark surmises,
Hope presents a fairer scene ;
Many a blooming pleasure rises,
Many a sunbeam shines serene.
O may Providence defend thee !
Circled in its guardian arms,
Dangers may in vain attend thee,
Safe amid surrounding harms.
Shall I wish the world caressing ?
Wish thee pleasure, grandeur, wealth ?
No ; but many a nobler blessing ;
Wisdom, virtue, friendship, health.
May'st thou know the gracious Donor,
Early know, and love, and praise !
Then shall real wealth and honor,
Peace and pleasure crown thy days,

MRS. STEELE.

TO CORRESPONDENTS.

Certain Communications, which have been thankfully received, together with several articles of interesting intelligence and our list of New Publications are necessarily postponed.